

Lincoln Anniversary Song Service

Let My People Go!

A SERVICE FOR THE FORTY-FIFTH ANNIVERSARY
-- OF THE FREEDMEN'S AID SOCIETY -- --

Prepared by Dan B. Brummitt



The Centers of the New Emancipation for the Race which Lincoln liberated.

THE FREEDMEN'S AID SOCIETY

Of the Methodist Episcopal Church

220-222 West Fourth Street,

Cincinnati, Ohio

Lincoln Anniversary Song Service

Hymn: AMERICA.

Prayer.

Responsive Reading

Reader—Our fathers trusted in thee: they trusted, and thou didst deliver them.

Congregation—They cried unto thee, and were delivered: they trusted in thee, and were not confounded.

Leader—O give thanks unto the Lord, for he is good: for his mercy endureth for ever.

Congregation—Let the redeemed of the Lord say so, whom he hath redeemed from the hand of the enemy;

Leader—And gathered them out of the lands, from the east, and from the west, from the north, and from the south.

Congregation—They wandered in the wilderness in a solitary way; they found no city to dwell in.

Leader—Hungry and thirsty, their soul fainted in them.

Congregation—Then they cried unto the Lord in their trouble, and he delivered them out of their distresses.

Leader—And he led them forth by the right way, that they might go to a city of habitation.

Congregation—O that men would praise the Lord for his goodness, and for his wonderful works to the children of men!

Leader—For he hath looked down from the height of his sanctuary; from heaven did the Lord behold the earth;

Congregation—To hear the groaning of the prisoner; to loose those that are appointed to death;

Leader—In that day shall there be an altar to the Lord in the midst of the land of Egypt, and a pillar at the border thereof to the Lord.

Congregation—And it shall be for a sign and for a witness unto the Lord of hosts in the land of Egypt: for they shall cry unto the Lord because of the oppressors, and he shall send them a savior, and a great one, and he shall deliver them.

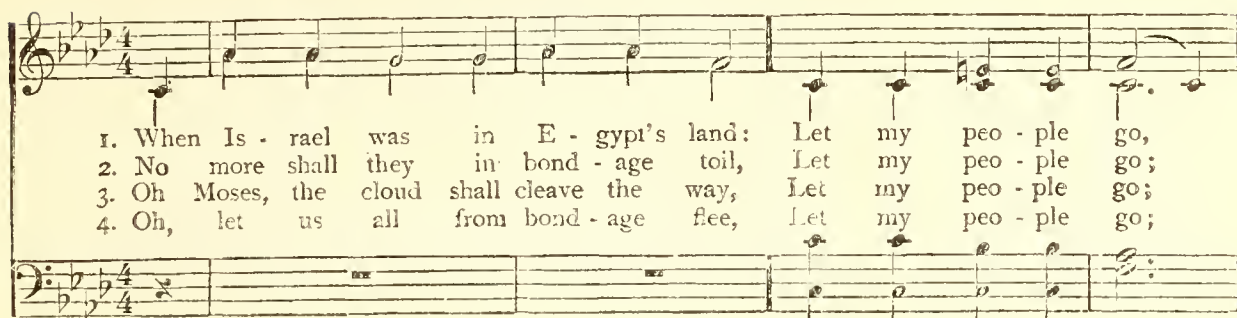
Let My People Go!—An Echo from the Past

[To be read by the Chorister or other appointed person.]

It is a song of the Negro's childhood: weird, and perhaps uncouth. But it is full of unmeasured pathos. It breathes the passionate longing for freedom that was—and is—the master passion of the race. The form of the much-desired freedom has changed, but the Negro, having tasted one kind of freedom, will not rest until he is free indeed.

So the song has proper place here. White people, with no memory of recent bondage, can not sing it as the Negro can. But, because they have won a great freedom through long ages, they should sing it, if only to remind themselves that when a freedman is eager to pay freedom's price, he deserves every freeman's help in his struggle for full emancipation.

LET MY PEOPLE GO!



1. When Is - rael was in E - gypt's land: Let my peo - ple go,
 2. No more shall they in bond - age toil, Let my peo - ple go;
 3. Oh Moses, the cloud shall cleave the way, Let my peo - ple go;
 4. Oh, let us all from bond - age flee, Let my peo - ple go;



Op-pressed so hard they could not stand, Let my peo - ple go.
 Let them come out with E - gypt's spoil, Let my peo - ple go.
 A fire by night, a shade by day, Let my peo - ple go. Go down, Mo - ses,
 And let us all in Christ be free, Let my peo - ple go.



way down in E - gypt land, Tell ole Pha - raoh, Let my peo - ple go.

The Voice in Egypt and the Voice in Dixie

[A statement to be read by the Pastor, or by some one appointed by him.]

A race was in slavery, long years ago, in the land about the lower reaches of the Nile, where it came out from mysterious Africa's unknown hinterland.

One of that race, by strange fortune escaping the bitter lot of his fellows, became, by yet stranger fortune, God's voice speaking to Egypt the oppressor. When he stood before Pharaoh his word was short but sure; he knew the power behind him. And he said, "Let my people go!"

Whose people? His own; they of his blood and bone. Moses' brethren. But more than that, God's people! God claimed this helpless, groaning multitude as his children. So Moses was more than a Hebrew leader, he was spokesman for God.

Pharaoh did not yield at once, nor willingly. But in the end the shadow of bondage was lifted, and a swarming crowd of bewildered people went out into the desert. And when, after forty years, they had "found themselves," they took their place as a great people, ready to do a great work for God.

In the rich lands of our own lower Nile, the land that stretches from the Atlantic to the Rio Grande, the "Dixie" of song and story, there is a far greater multitude of one race than that which suffered in Egypt. This multitude is still in

bondage, not to any man or men—for even the memory of the old slavery grows dim—but to great disabilities which work always for harm. They are bound by the Unskilled Hand, the Unawakened Mind, and the Uninspired Heart. They can not do, or think, or find God, as they must if they are ever to be free.

Into this South country our Methodism has sent a messenger, the Freedmen's Aid Society. By the workers in this great Society she is saying to the powers which bind the Negro multitudes, "Let my people go!"

Whose people? Ours; ours by a tie that is closer than blood kinship. For these are God's people. God is interested in all men, but his chief interest in the Negro just now is to free him from this second slavery, and to bring him into perfect liberty of hand and head and heart. God has great tasks for the Negro to do, but they must wait on his full emancipation. And so, above the voice of any preacher, white or black, above the voice of any Society or Church, is the voice of God saying, "Let my people go!"

And we can help to do it. The new generation of the colored people is struggling heroically to win the new freedom, and the older generation does its part with pathetic unselfishness and faith in the future. But these can not succeed alone. We who reckon ourselves as standing on sure ground must hold out a hand of help to those whose footing is yet to be won. This program will show us how and why our aid is needed.

Education as the Way Out of Bondage

NOTE.—This is meant to be a Responsive Exercise, the CONGREGATION reading the questions. Let different persons be assigned to give the responses under the several headings. "Why Education of any Sort?" "The Nature and Value of Industrial Training," etc. Some one with a clear voice should be appointed to lead the congregation in the reading of the questions.

Why Education of Any Sort?

Congregation—Why is so much emphasis placed on education for the Negro?

Response—Because back of all questions as to the sort of education he needs is this more important question, Shall he be a slave or a man? If we agree that he must be a man, there is no need of argument. It is dangerous to educate slaves, but it is more dangerous **not** to educate men.

Congregation—Is there any hope for the general education of the Negro race?

Response—Hope in plenty. Already one-half of the Negro population of school age and over can read and write. Some favored countries which have been going to school for ages, and have produced poets and philosophers and scholars, are not yet able to boast that every other person can read and write. The Negro comes swiftly out of ignorance when he gets a chance.

Congregation—Was not Lincoln's work of Emancipation largely a failure?

Response—No, it is merely not yet finished. Freedom is not gained in a day. Fifty years ago what he called "freedom" seemed to promise wonderful things to the Negro. But he has found that it has brought travail of soul and tribulation and loss of many things. Its one mighty good which outweighed all the pain was **opportunity**. And the Freedmen's Aid Society has been carrying that opportunity into the South for over forty years, helping to free the Negro fully and finally.

Congregation—What is the great work of the Society?

Response—Education—of hand and head and heart. That is to say, **Christian** education. It conducts twenty-three schools in the South, with 508 teachers, 7,130 students, and property worth over a million and a third. Look at the map on the cover of this program, and see how strategically the schools have been located. These schools are for Negro students only, and provide every form of education that the Negro can use, and that will help him win his freedom. The work done extends from the common English branches through the professional schools of medicine, pedagogy, nursing, dentistry, pharmacy, and theology. And great attention is paid to industrial training.

The Nature and Value of Industrial Training

Congregation—What is included in industrial training?

Response—Industrial training means much more than teaching girls how to cook, or sew, or wait on the table, or teaching boys the blacksmith's trade, or the printer's, or the shoemaker's, or the farmer's. Industrial education in Freedmen's Aid Schools means the forming of habits of industry. It means mental alertness, and self-mastery, and self-reliance, and independence of thought and life. These things are worth more than the mere matter of manual skill.

Congregation—How much industrial work does the Society provide?

Response—The Freedmen's Aid Society provides the largest amount of industrial training that is given Negro students anywhere in this country by any Church, or by any other agency. Over three thousand students are being trained in our schools for twenty-four different trades and professions.

Congregation—Could not the State give this training?

Response—It could, but it doesn't. For example, Clark University is a Freedmen's Aid Society institution in Georgia. It happens to possess a 400-acre farm. Now, in Georgia the Negro is by far the most important farm worker. The State has eleven agricultural schools, but **not one of them is for these people who need it most!** So Clark University's farm school is justified by the needs of Georgia's black farmers, although its very existence is a challenge against the wisdom of Georgia's educational policy.

Why Higher Education?

Congregation—How shall we answer those who say that the Negro needs only the "three R's?"

Response—The Negro must educate the Negro, be physician for the Negro, preach to the Negro, nurse the Negro, lead the Negro. Otherwise these things will be done badly or not at all. But all this means that these leaders must be provided. You can not send a whole race to school, but you can put the product of the school within reach of the whole race. That means normal schools for teacher-training, colleges and professional schools so that the Negro leaders may have access to the best the world offers in science, in literature, in medicine, in law, and in religion. You can not make first-class men by third-class methods. And the very depth of the race's need makes the more necessary the best possible training of those who are to be the race's helpers.

Congregation—But do the young colored people want all these things?

Response—You simply can not keep the Negro out of school. The Freedmen's Aid Society's schools are chronically overcrowded. The Negro will walk further, eat less, work harder, and stay longer to get an education when it is offered him, than for anything else in the world. The Society has seen this fact demonstrated a thousand times.

Helping a Race to Help Itself

Congregation—What is the record of the students in the matter of self-help?

Response—The students of the Freedmen's Aid Society's schools are past masters in that art. Here are a few examples out of many:

The right wing of the new hospital for the Meharry Medical College at Walden University, Nashville, Tenn., is nearing completion, at a cost of \$15,000. More than \$10,000 of this amount was contributed by the alumni of the institution. The hospital has been named in honor of Dr. G. W. Hubbard, the dean, who has given the institution heroic service from its very beginning, forty years ago.

At Sam Huston College, Austin, Texas, a house with several lots adjoining the campus was recently purchased and added to the college property. The purchase price of \$4,350 is being paid by the West Texas Conference. Recently the teachers and students of this school purchased eight and one-half acres of land near the school at a cost of \$1,700, eight hundred dollars of which they have already paid.

Three acres of this land will be used as an athletic field, and the balance for farming purposes. Every new building erected for the schools of the Society in the past ten years was put up by the young men of the industrial departments. Claflin University's noble Tingley Memorial Hall, costing \$52,000, was built by student labor throughout.

Congregation—Do the colored people generally support this work of giving Christian Education to their children?

Response—Yes, almost passionately. They give with a generosity and sacrifice that would glorify any body of Christians. The collections for the Freedmen's Aid Society reported from the colored Conferences are three times what they were eight years ago. One dollar out of every four given by our Methodism to this cause is the gift of a black man or woman. The South Carolina Conference—every preacher but one a Negro—gives more money to this work than any other Conference in the whole Church, white or black. And its members are very largely plantation laborers, earning 65 cents a day. The average salary of the preacher is \$335. And this Conference of humble folk, whose means would seem abject poverty in some sections of the country, after giving \$5,872.29 for Freedmen's Aid, gave \$8,987.71 more for other benevolences!

The Religious Side

Congregation—What sort of religious work is done in the Freedmen's Aid Schools?

Response—The schools are marked by an atmosphere of active and aggressive Christianity. The constant effort of officers and teachers is to develop every student's moral and religious nature. The students respond freely and gladly. They maintain vigorous Christian Associations, and a large amount of personal work is done. Rarely do students leave school without having definitely committed themselves to the Christian life. The Bible is taught in all the schools, and every department of instruction enforces and illustrates its teachings.

The boys and girls of these schools in multitudes of cases have caught the missionary spirit. Some have gone to Africa as missionaries after graduation, but the great majority go out to do missionary work in this country among their own people. Their spirit is admirably reflected in the song, "I want to be true to Him."

I WANT TO BE TRUE TO HIM

C. H. G.

CHAS. H. GABRIEL.

1. When I think how the Lord could have mer-cy on me, And pour out His love at my
 2. When I think how com-pas-sion-ate ten-der and kind He was to the poor, to the
 3. When I think of the friends who have gone on be-fore, Who rest in His care, and are

pen-i-tent plea, Could suf-fer and die my Re-deem-er to be, I want to be
 sick and the blind; When nothing but love in His path-way I find, I want to be
 safe ev-er-more; To meet them a-gain on that beau-ti-ful shore, I want to be

CHORUS.

true to Him. I want to be true to Him, . . . I want to be true to
I want to be true, I

Him; . . . Till la - bor is done, And heaven is won, I want to be true to Him.
want to be true,

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The Record and the Need

Congregation—What has been the Freedmen's Aid Society's record since the beginning of its work?

Response—In forty-five years its schools have trained over 300,000 of the best young people of their race. When the work started, it had one teacher and \$500. The teacher gave himself, but the money was borrowed. After these years, what? Twenty-three schools, over 500 teachers, over 7,000 students to-day. And in between, 1,500 trained nurses, pharmacists, dentists, and physicians sent out from two schools; 600 preachers from the one theological school; 15,000 teachers sent into the South's city and rural schools. Besides these, uncounted thousands of intelligent, self-reliant, self-respecting, God-serving men and women, who have gone back from school to cabin and cotton patch and village home, to do their part in lifting the shadow of the Unskilled Hand, the Unawakened Mind, and the Uninspired Heart.

Congregation—Is not the expense of this work very great?

Response—It is the cheapest piece of good educational work that is done under the Stars and Stripes. The money spent for one of the new battleships would endow the Freedmen's Aid Society for all time with enough money to double the quantity and effectiveness of all its work!

Congregation—What is the most pressing need of the work at this time?

Response—A hospital at Flint Medical College, New Orleans, La. This, the only medical school for colored people within a radius of six hundred miles, in the midst of a colored population of over three millions, must have this addition to its equipment, or be discontinued, by order of the American Medical Association. It would be a calamity to be obliged to close this school, in view of the work it has already done in sending out 101 physicians and an equal number of pharmacists and trained nurses to work among the needy people of that Black Belt of the South. Increased collections from the Churches and special gifts from individuals will save to this vast section a much-needed means of physical, mental, and moral healing.

Congregation—How can we help?

Response—By giving now. By giving more. By advocating the work among those who know little about it. If every congregation in Methodism would meet the challenge of the Negro himself, and give as heroically as he gives, the work would go forward by leaps and bounds. Unskilled Hands would learn a profitable cunning; Unawakened Minds would stir with the consciousness of new power; Uninspired Hearts would throb with the joy of a new hope in Christ and a new loyalty toward His cause. Shall it not be so? For to us who are here to-day the Voice out of the past is a present command, "Let My people go!" God help us to a great obedience!

The Annual Offering, in Subscriptions and Cash, for the Freedmen's Aid Society.

MINE EYES HAVE SEEN THE GLORY

MRS. JULIA WARD HOWE.

Mine eyes have seen the glory of the coming of the Lord;
He is trampling out the vintage where the grapes of wrath were stored;
He hath loosed the fateful lightning of His terrible swift sword;
His truth is marching on.

He has sounded forth the trumpet that shall never call retreat;
He is sifting out the hearts of men before His judgment seat;
Oh, be swift, my soul, to answer Him! be jubilant, my feet;
Our God is marching on.

In the beauty of the lilies Christ was born across the sea,
With a glory in His bosom that transfigures you and me;
As He died to make men holy, let us die to make men free,
While God is marching on.

Chorus—Glory, glory, hallelujah!
Glory, glory, hallelujah!
Glory, glory, hallelujah!
Our God is marching on!

ENDOWMENTS

With the exception of Gammon Theological Seminary, which has sufficient endowment for its present needs, Meharry and Flint Medical Colleges, and Gilbert Academy, each of which has a small amount, our schools are without endowment and are wholly dependent upon the collections in our Churches for their maintenance and support of the teachers. The time has come when large memorial gifts, as endowments, ought to be given to all of them. Twenty-five thousand dollars would produce income sufficient to endow a professorship, thus perpetuating the memory of some worthy name and doing good for all time to come.

Recently a friend in Iowa sent \$1,000 to the Freedmen's Aid Society to be invested as an endowment for Clark University. This suggests that sums of \$100 or upwards may at any time be sent to the Society to begin an endowment at some school which now has none, or to add to the small endowments already invested for others. Five thousand dollars would endow a teacher's salary, thus insuring to the donor an intelligent, cultured young woman working for the moral uplift of the colored people. The Corresponding Secretaries would be glad to communicate with any friends of this important work, desirous to add to these endowments in any amount.

The South Carolina Conference, composed of nearly two hundred colored ministers, is now in the midst of an effort to raise a \$50,000 endowment for Claflin University, at Orangeburg, S. C., and with great prospect of success.

The General Committee at its last session felt so keenly the necessity of endowment for our schools it ordered, that after the bonded indebtedness of the Society had been liquidated, which it is confidently expected will be accomplished before the close of the present quadrennium, fifty per cent of all undesignated bequests and lapsed annuities be invested as a Permanent Endowment Fund.

FORM OF BEQUEST

While this work is upon your mind, make a clause in your will in the interest of this Society.

FORM OF BEQUEST — "I give and bequeath to the Freedmen's Aid Society of the Methodist Episcopal Church, a corporation under the laws of the State of Ohio, the sum of \$..... The Receipt of the Treasurer thereof shall be a sufficient discharge to my executors for the same."

ANNUITY BOND

Persons having funds which they plan to have go to the Lord's cause, and yet need the income while they live, may give any sum now, and this Society will pay interest upon it during the person's life. These Annuity Certificates are as good as a Government bond, with double the interest, paid semi-annually. Write the Secretaries about this plan.

220 W. FOURTH STREET, CINCINNATI, OHIO.